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Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. DAVID ZEISBERGER, Sen.

For sixty-two years a faithful Missionary among the North American Indians.

(Continued from p. 553.)

THE Indians on the Ohio began their murderous enterprises again in the spring of 1763, and the missionary plan was thereby thwarted; before, however, these commotions had obtained a general spread, Zeisberger paid two visits to the Indians at Machwihilusing, which proved a great blessing to them. There he convinced the singular Indian teacher, Papunhank, of his errors in doctrine, and won him to the faith in Jesus. The happy stir which was occasioned by Zeisberger's discourses in this place, was universal. Many wept day and night for the forgiveness of their sins. The heads of families at last agreed solemnly to request the brethren at Bethlehem to send them a teacher, who should live with them and preach the gospel to them. With this commission Zeisberger returned delighted to Bethlehem with his companion, where, after mature consideration, it was thought most advisable that he should again repair to Machwihilusing, and for the present, reside there as a missionary. He soon set out upon his journey, with joy.

One day, when he was going to fasten his hut for the night, he cut his foot, and fainted away. An Indian assistant who accompanied him, immediately procured an herb, well known to him, applied it to the wound, and Zeisberger not only recovered from the swoon, but the wound itself healed with an inconceivable rapidity. After a tedious journey, amid rain and snow, thundersusts and storms, through swamps and swollen rivulets, through almost impenetrable forests, they arrived safely at Machwihilusing—were heartily welcomed by Papunhank and the rest, and Zeisberger found the people still hungering as much for that word which declares the love of God, as when he had left them. In a short time, the word of the cross reached Papunhank's heart in such a powerful manner, that he humbly and urgently begged to be baptized. Zeisberger baptized these first fruits of Machwihilusing with the tenderest emotions of his heart, and under such an overpowering sense of the presence of God, that the whole assembly were quite overcome by it. But he could not

long continue his labours here. Every where the peaceable Indians were oppressed by those of their countrymen who had sided with the enemies of the British government, and therefore were compelled to look for an asylum among the white people. But among the latter there were many who, from a blind zeal against the Indian nations in general, were so resolutely bent upon their destruction, that government had to take effective measures for their safety. Thus it happened that almost the whole Indian congregation was under the protection of government for two years, upon an island in the Delaware, and afterwards in the barracks at Philadelphia. Under these circumstances Zeisberger every where lent them his most faithful assistance.*

The peace with the Indians being again restored, and Zeisberger having at that time no regular vocation, he moved with the Indian congregation and their labourer to the Susquehannah, where the town of Friedenshütten (peace-cabins) was begun. The tediousness of this journey may be gathered from the following circumstances. Full five weeks were required to travel that route, which in later years could be done in four days; for frequently they had to cut their way through the woods a great distance; in a swampy forest they found the water two feet deep, and on the hills lay a snow eighteen inches in depth. Trees were cut down in order to erect a temporary bridge across high water creeks, and that often at several places, in hopes of succeeding at one or the other. The strong current, however, carried the trees along with it, and at last the travellers were compelled to work a canoe out of a large tree, by means of which the people, horses, and baggage, were by degrees, with much ado, got over. Frequently, after a troublesome day's journey, there was not a sufficient stock of provisions left, and some of the brethren had first to try and procure some game.

Shortly after their arrival at their new station, Zeisberger went on two different expeditions on business, for the Indian congregation. The great council of the Six Nations did not like to see the establishment of the Christian Indians at Friedenshütten, but intended to draw them to Cayuga Lake, having all the while the dissolution of the Indian congregation in view. The first journey he undertook to Cayuga in April, and the second in October 1766, to Onondago. They both had a successful termination, and brother Zeisberger's remonstrances had such a good effect, that the brethren obtained lawful permission to preach the gospel in what is properly called the Indian country. During the same year, Zeisberger had the happiness to baptize the first fruits of the Nanticoke nation, at Friedenshütten. In the autumn of the following year, he undertook a journey to the Ohio in the neighbourhood of which, Indians that were anxious to hear the gospel,

* See Loskiel's History of the Missions of the United Brethren in North America. 1763—65.

were reported to be living. On this journey he had to cross, with his companions, long prairies, which were overgrown with grass and weeds, higher than the head of a rider. Whenever this happened to be wet with the rain or dew, our travellers were completely drenched ; and of such prairies they met a great number. They also came into such parts, where, according to the assertions of the Indians, no white man had ever been seen. The farther they proceeded, the more dreary they found the wilderness, through which they dragged themselves with incredible labour, and after a march of four days through such a country, they found the first hut in the woods, in which they took up their night's lodging ; for, so far, they had always slept in the open air, wrapped themselves up in their blankets, and suffered a great deal from almost incessant rains.

Hereupon entering a Seneca village, the appearance of a white man, to which the inhabitants had been unaccustomed before, created much surprise. A Seneca man immediately mounted his horse and galloped off into the next largest village, about 30 miles distant, in order to apprise the chief there of the news. Zeisberger accordingly expected a singular reception there ; and, indeed, upon his arrival at the village, he was received by the chief rather in a surly manner. His friendly behaviour, however, prevailed so far, that the chief led him into his house and gave him something to eat. A conversation of two hours then ensued, in which the chief testified his surprize at his arrival, as no white man had ever come that way, and would precisely learn the object of his journey. The missionary embraced the favourable opportunity to preach the gospel to him ; but the chief strenuously maintained that such a word of God did not suit at all for the Indians. To that Zeisberger made such an emphatic reply, that the chief at last gave way, became quite sociable, and confessed that he had taken him to be a spy of the white people, and for that reason had at first spoken so harshly ; but now, being convinced of the rectitude of his intentions, he would not hinder the further prosecution of his journey to Goshgoshunk, but cautioned him rather anxiously, not to trust the inhabitants of that place, since they were reported not to have their equals in iniquity and murderous devices. Zeisberger declared to him that these people, if such were their case, had the greater need of hearing the word of their Redeemer ; and that, at all events, he feared them not, because without the will of God they could do him no harm.

At Goshgoshunk, a Delaware town, much to his surprise, he and his companions were welcomed in an affectionate manner, and hospitably entertained by a relation of the national assistant, John Papunhank, who was one of the party. Zeisberger now got the inhabitants of the town, which consisted of three villages, to assemble together, because he had to tell them "some words."

Being assembled, Zeisberger witnessed an evangelical testimony to the truth, before them, which made such an impression upon them, that they passed the resolution in their great council, to request the brethren to send a stated preacher among them. With this petition Zeisberger returned to Friedenshütten.

The expectation being thus raised, that something might be effected in the Saviour's cause in this part of the country, the Directors at Bethlehem resolved, that the brethren, Zeisberger and Gottlob Senseman, together with some Indian families, should move from Friedenshütten to Goshgoshunk, in order to begin a missionary establishment there. In pursuance of this resolution, the two above mentioned brethren entered upon the journey in April, 1768, and the brethren Ettwein, Heckwelder and a third anonymous person travelled in their company, and partly for their assistance, to Wajomick, where the Indian families were to join them. This company were in great danger of losing their lives, together with their landlord, in a shocking manner, the first night of their stay at Wajomick. This event is related by the afore-mentioned brother Heckwelder,* as follows:—"The only white man at Wajomick, a trader by the name of Ogden, entertained us hospitably, and did what he could to make our stay with him as agreeable as possible, particularly so, as the Indians who were expected from Friedenshütten had not yet arrived. The dwelling of this man consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other several kegs of powder were deposited. He slept in the storeroom, from which a door opened into the powder magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw, or hay, for us in his powder magazine, requesting us, in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being bed time, Mr. Ogden placed a lighted candle in his store, in such a direction that it could throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. The above-mentioned anonymous person, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord, and the rest of us, represented to him the danger to which he would expose himself and us; but he ceased not to plead for it, promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the doorsill, and then to extinguish it on the outside of the house. Mr.

* Rev. John Heckwelder, of Bethlehem, who has published "A Narrative of the Mission of the United Brethren among the Delaware and Mohigan Indians, &c." to which is prefixed a striking likeness of the venerable missionary David Zeisberger, and to whom the Translator is indebted for the greater part of this biography.

Ogden at last gave way to his request, and then shut the middle door. We now lay down, after having once more earnestly charged this brother to be careful with the light. We soon fell asleep, and he too was overpowered by sleep, before he had extinguished the light.

Next morning brother Zeisberger awaked me, and took me alone with him into the woods. He there drew the candle out of his pocket, and imparted to me, in confidence, what he would reveal to no soul besides, saying—‘If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze: suddenly I felt a *shock*, as though somebody was forcibly rousing me.—I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident there was but one moment left. From that instant I could sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives!’”

Although their journey lasted almost 5 weeks, still it terminated successfully. At Goshgoshunk the new comers were received with almost universal joy. Zeisberger preached often, instituted daily morning and evening worship, and sang such hymns with them as had been translated into the Delaware language, and were a novelty to his hearers there. Soon, however, a spirit inimical to the gospel, began to manifest itself among some of them; and the brethren at that time (according to their expression) felt as though they had to breathe a dense and oppressive air; for they saw themselves surrounded by men who obviously plotted their ruin. One evening they had a very unwelcome visit from some savages, whom a murderous spirit had propelled thither, but who yet did not venture to execute their evil design. The brethren would not quit their post on account of these commotions; nor did they discontinue the preaching of the gospel: Zeisberger, in particular, remained resolutely determined boldly to preach the word of life, notwithstanding the excessive rage of the enemy, and leave the preservation of his life to that Lord whose servant he was.

In October of the same year, (1768) he took a journey of three weeks with brother Senseman to Zoneshio, to the hostile Seneca chief, in order to give him and his council a correct idea concerning their living, and their labours among the Indians on the Ohio. But the council at Zoneshio only replying to the message, and the hostile chief, upon whose verdict in this case the business mostly depended, not being at home, the affair was still left undecided, and the journey of the brethren, connected with so many hardships, proved fruitless.

In 1769 the powers of darkness rose up against them with re-

newed rage, and, notwithstanding their own, and the national assistants' remonstrances, the traffic in rum and other distilled liquors, ruinous in a high degree to the morals of the Indians, was declared to be lawful. The brethren and the Christian Indians regarded this as an intimation from the Lord, that they should no longer reside there, and began to build boats for their departure. But while they were thus engaged, a Seneca chief, with two others, came to Goshgoshunk, and forbid the missionary, in the most positive terms, by a black string of wampum, (which always has an evil signification) to decamp, till he should receive further injunctions from Onondago. But Zeisberger awarded this unreasonable demand with great frankness, and boldly declared that the Christian Indians would not suffer themselves to be detained at Goshgoshunk, but would remove to the other side of the Ohio. This accordingly, took place soon after. The brethren there selected a suitable though dreary spot, where they built a town in which they might preach the gospel unmolested, and live secluded, with the believing Indians and others who would forsake paganism. Their testimony concerning Jesus, proved effectual in this place, but as for the necessities of life, the inhabitants of Lawunakhannek (the name of the place,) had for a time to labour under the most trying difficulties. They lived yet in expectation of reaping their first crop from their new plantation, and their old corn was almost unfit for use. At last this also failed them, and not even for money could they purchase any in the surrounding country. The brethren Zeisberger and Senseman, therefore, went with several Indians to Pittsburg, and were fortunate enough to procure a supply there. Here it was that Zeisberger had an opportunity of rendering an important service to the whole country, by advising the British government at Pittsburg to appoint an agent for the Indians, who should hear their complaints against the white people, see the grievances of the latter against the Indians redressed, and have all differences amicably adjusted. This advice was thankfully accepted at Pittsburg; government acted up to it, and it had the desired effect. On his way home, Zeisberger made it his business to admonish the inhabitants of the different Indian villages to maintain the peace; and God blessed his endeavours in such a manner, that the principal chiefs of these towns sent delegates to Pittsburg, who manifested their good intentions to the English government.

In 1770 the Indian congregation were so much harassed at their new place, by the frequent visits of warriors, that they were compelled to resolve upon another pilgrimage. They sailed up the Ohio past Pittsburg to the mouth of Beaver Creek, which empties into the former, and after a perilous voyage, of a fortnight's duration, they reached a spot apparently chosen for their purpose. The town which they laid out there was called Friedenstadt.

In 1771 Zeisberger was called to Bethlehem, that he might have an interview with the brethren, Christian Gregor and John Loretz, who had been deputed from Europe by the Directors of the Brethren's Unity, on a visitation to the society's congregations in North America, in order to confer with them on the existing state of the mission, and to take their advice about various concerns. At that time there were three missionary stations among the Indians; two of them, however, were exposed to disturbances from the white people, and the third, where Zeisberger laboured, to the baneful influence of the savages. These circumstances occasioned a removal of all the Indian congregations from the different places where they had hitherto resided, to the river Muskingum, whither they had been invited to come by the chiefs living thereabout. Accordingly, in the spring of 1772, Zeisberger began the building of Schönbrunn, on the Muskingum, with several Indian families. He exerted himself to such a degree, while labouring at this wild uncultivated spot, that he felt very much indisposed for a considerable time, the more so from having suffered already many hardships on the journey thither. On his recovery he paid a visit to the Shawanees in those parts, and it seemed as though the preaching of the gospel would take effect with numbers of them. He therefore repeated the visit in the year following; but at this time their ears were not open to the message.

During the great revival which took place in 1774 at Schönbrunn, as well as at Gnadenhütten, the second missionary establishment on the Muskingum, our late brother was fully engaged. His heart leaped for joy when he was an eye witness to the powerful effect which the word preached by himself and his fellow-labourers had upon the hearts of the hearers. No strange Indian came into the town (and almost daily one or more were there on a visit,) but heard the gospel; numbers did not as much as leave the place again, but immediately asked permission to remain: a spark had fallen into the hearts of others, which afterwards brought them thither likewise. These happy times he ever after had in grateful remembrance. When, in later years he would grieve about the state of the Indian congregation, it was still his comfort that our Saviour might, in his own due time, cause a fresh revival to take place, and he trusted also that such a thing would happen. During the period of this gracious visitation, he was diligent in translating a number of hymns from the brethrens' hymn book, revised those, in part, that had been translated, and besides composed a school book for children.

At the building of Lichtenau, the third missionary establishment on the Muskingum, in 1776, which was chiefly undertaken at the desire of Netawatwees, a Delaware chief, he was likewise busily engaged, and our Saviour did not suffer his expectations of seeing another revival among the Indians at this place, to be

frustrated. In the same year, however, the Indian congregation was involved in very critical circumstances, during the progress of the revolutionary war, in which most of the Indian nations took an active part. A melancholy schism arose at Schönbrunn, which induced the faithful part of the congregation to move from thence to Gnadenhütten and Lichtenau. The year following the prospects wore a still more dismal aspect—the total subversion of the missionary cause appeared unavoidable; but none could decide which was most to be dreaded, the white people or the savage Indians.

When, in April 1778, (says brother Heckwelder,) after a considerable lapse of time, I saw brother Zeisberger again at Lichtenau, it immediately struck me that he must be in great trouble; indeed his bodily constitution appeared quite worn out with grief and care. About this time a large sealed letter had been handed to him by a Wyondat Indian, signed by the governor of Detroit. It contained a positive injunction, with formidable threats annexed to it, to wit: "The teachers of the Christian Indians shall, without delay, go on an expedition with us against the rebels on the other side of the Ohio, kill them and deliver up their scalps." The menace sounded just as terrible as the order itself. "There we have their seal and signature for it," said brother Zeisberger, "that they are determined to destroy the mission, and whenever I think of it I feel as though I should die." The injunction was left unheeded, and the threat was never executed; but still we lived in great anxiety, and the indications were plain, that the British, several times, contemplated the suspension or the death of the missionaries.

In 1779 he removed, with a part of the congregation, which for a time had lived together at Lichtenau, into the neighbourhood of Schönbrunn, where a new town was built. Acting at the same time the part of an overseer and that of a workman, he undertook the task with delight, and never was he heard to complain of having too much work to do. At the same time the inhabitants of Gnadenhütten returned again, and an agreeable intercourse was kept up between the three stations. Zeisberger being once on the point of returning from Lichtenau, whither he had been on a visit, to Schönbrunn, a faithful friend from Sandusky brought him the intelligence that a party of murderers had been deputed by the governor of Detroit, and were already in the vicinity, being commissioned to take the missionary either alive or bring away his scalp. They therefore tried all in their power to prevail on him to stay at Lichtenau—the more so, as he had but one Indian to accompany him. But he calmly replied, "My destiny is in the hand of God; how often already has Satan attempted to cast me down; but he is not permitted to effect his purpose.—I go!" Seeing him so resolute, they determined that a

safeguard of valiant Indians, at least, should accompany him; but as these could not get themselves in readiness so soon, because their horses were not near at hand, he took leave of the brethren and rode off. God, however, permitted him to go by a wrong path, without his being aware of it. When the four brethren, who had started an hour later than he did, came to the place where the road turned off, they saw brother Zeisberger, who in the mean time had discovered his mistake, riding back, and thus they providentially met together. Had he taken the right road, it would have been impossible for these brethren to overtake him before he met the hostile party; for the latter met them when they were only about 10 miles from Lichtenau. Just about this juncture, the friendly Delawares, brave men, who were out upon the chase, joined Zeisberger's company, and immediately had recourse to their arms, in order to act upon the defensive, provided they were attacked. This, however, was unnecessary; for the enemy finding them on their guard sheered off.

In the spring of 1781, brother Zeisberger was called to Bethlehem, and there joined in holy matrimony to Susan Lekron, a single sister from Litiz. It was not long after his return to the Muskingum with his wife, that black clouds gathered over the heads of the Indian congregation and the missionaries. The half-king of the Hurons had undertaken the charge imposed upon him by the British government at Detroit to suspend both. On the morning of the 3d of September, a national assistant entered the mission house at Gnadenhütten, where the brethren, Zeisberger, Edwards, Senseman, and Heckwelder were assembled, and with tears in his eyes, brought the intelligence, that they would be attacked that same day by the savages; but that the latter were not yet agreed among themselves, whether they would lead them away captive, or murder and scalp them. This intelligence had been conveyed to the national assistant by one of his relations, who had sat in their council and was a friend to the brethren. The missionaries, notwithstanding, had the bell tolled at the usual hour in the morning, to assemble the Indians for divine service; and as a great number of warriors came along with the Christian Indians, the spacious hall was not only crowded with people, but many stood outside of the doors. Several verses having been sung, brother Zeisberger read the text appointed for the day—"In a little wrath I hid my face from thee for a moment; but with everlasting kindness I will have mercy on thee, saith the Lord thy Redeemer." *Isa. liv. 8.* From these words he spoke with such power and undauntedness, that nearly all those present, and even many of the warriors, melted into tears. All those members of the congregation who were faithfully disposed, were on this occasion united together in one spirit, and took up the resolution, willingly and patiently to submit to every thing that God should suffer to befall them; others, how-

ever, whose conversation was not sincere, were brought to consider their state, and at least to be ashamed of their double-mindedness. But another matter of the greatest importance, the prevention of a terrible slaughter, was, by the mercy of God, the blessed consequence of this memorable meeting. We knew that many of our Indian brethren would not remain indifferent spectators to the scene, if their teachers were assaulted and abused; and it was likewise known that many of the warriors loved us, and would, in connexion with their relations among the believing Indians, fight for us. For this reason the war-council, who were apprized of this, had devised ways and means for assassinating us. Now brother Zeisberger had publicly, and in the name of all the missionaries, declared that we would willingly, and without murmuring, submit to the continued care of God's providence; yea, that we would, as was the duty of every believer, pray for our enemies, and for all the warriors that had encamped around us; and this he had done himself, at the conclusion of his discourse. This tended to quiet the minds of our Indian brethren and sisters respecting us; and the warriors who had attended the meeting could now give information to the council, that they would meet with no resistance here. This also was the reason why but three or four Indians laid hands on us, notwithstanding above 300 warriors were on the spot, and even they, contrary to their custom, in such cases, treated us with comparative lenity. At noon of said day, the brethren, Zeisberger, Senseman, and Heckwelder, standing together, a captain of the Monseys came running up to them and asked the former, whether he alone would acknowledge himself as belonging to the nation of the Monseys, (a Delaware tribe) and as their only teacher? Scarcely had the answer been given, "Where *one* stays there we *all* stay," when we three were seized and led into the camp of the Hurons. While we were dragged along, a Huron galloped up to us with great impetuosity, and aimed his javelin at brother Senseman, but missed him. A wicked Monsey took us one after the other by the hair, shook our heads soundly, and every time repeated these words—"Guamangomel nimat," i. e. "I salute thee, brother!" The common salutation of the brethren was well known to this arch enemy of their's and reviler of the gospel; and we now being in his power, he vented his indignation against us in this manner. Through the mercy of God, another danger was averted from us when we arrived in our transport for Sandusky at Salem, the Christian Indian town that had been last laid out on the Muskingum. The young Indians there could not remain passive spectators of the captivity of their teachers. They accordingly conferred together in the night, and unanimously resolved to effect our enlargement, let what would be the consequence. Fortunately there was one among their number, whose reflection led him farther than the rest, who insisted upon their

first procuring the assent of their teachers to this measure. The most valiant man among them laid the matter before us, with this expression—"that to all of them their heart gave the same advice." We, however, advised them not to lay violent hands on any man, for in that case we should assuredly forfeit our lives. After a captivity of four days, at the intercession of the national assistants, the savages allowed the missionaries more liberty, but now required them to encourage the believing Indians to get themselves ready for their decampment. They did so, with the best success, and the whole body broke up. But never before had the Indians left a spot with so much regret as this, since they were compelled to forsake the three comparatively beautiful towns of Gnadenhütten, Palem, and Schönbrunn, together with a great part of their effects. Upwards of 200 head of cattle, and more than 400 hogs, they had already lost at an earlier date. Their external loss only, according to a moderate calculation, amounted to more than \$12,000. But the total stop put to the instruction of their youth, grieved them more than any thing else. Their books and documents were burnt. With that they saw nothing but misery and danger before them. However the Lord was with them. They felt this—and this kept their courage alive.

(*To be continued.*)

MAGDALEN KLEFF.

The Diary of the United Brethren's Mission at Gnadenthal, (South Africa,) furnishes the following interesting account of a Christian Hottentot woman. It suggests some useful hints to children, who are too much disposed to throw off parental authority, "before they are out of their 'teens."

On the 24th of May, 1819, Magdalen Kleff, a very aged Hottentot woman departed this life. She had had 24 children, most of whom have gone before her into eternity. She was the last person here, so far as we know, who knew our late venerable father George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting he held with the children, and the fervent prayer with which he concluded his farewell discourse. She afterward removed into another part of the country: but, on hearing that some brethren were come again and had settled at Bavianskloof, she said to her children, "To that place we will go; for these are certainly the same sort of people as George Schmidt was. You shall go to school to them." Thus she arrived here with all her children; and it was soon perceived, that the seed sown in her heart half a century before, had not perished. At the consecration of our new church, in 1800, she, with six other adults, was baptized; and, in 1803, became a communicant.

We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the gospel. Her whole demeanor was exemplary; and, by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority and discipline: if she had reason to find fault with and resent her children's conduct, though they were upward of 50 years old, she would not only scold, but would make them submit to personal chastisement. One could not help smiling, to see this aged, infirm person, hobbling along, scarcely able to support herself on her trembling knees by means of a crutch, dealing out her feeble blows on the backs of her unresisting grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she seldom could leave her bed; but she cleaved unto and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

CHARACTER OF MRS. HANNAH MORE.

To the Editor of the Christian Herald.

Mrs. Hannah More is so well known from her works, and so highly respected in this country, that the character I now send you of her, must be amusing to your readers; whilst the closing sentence of the letter which gives it, cannot fail of awakening a lively sensibility, and of imparting solemn instruction.

A SUBSCRIBER.

"Some of her friends," says the "Biographia Dramatica," (edit. 1812,) "called her exquisite humanity, her hobby horse; and to such of them as were wits, it furnished a new species of raillery. It is in this humour, which is a mixture of praise and of blame, that the late Lord Orford, in a letter to herself, gives the following sketch of her character:—

"It is very provoking," says his Lordship, "that people must be always hanging or drowning themselves, or going mad; that you, forsooth, mistress, may have the diversion of exercising your pity, and good nature, and charity, and intercession, and all that bead-roll of virtues that make you so troublesome and amiable, when you might be ten times more agreeable, by writing things that would not cost one above half-a-crown at a time.

"You are an absolute walking hospital, and travel about into lone and bye places, with your doors open to house stray-casualties. I wish, at least, that you would have some children yourself, that you might not be plaguing one for all the pretty brats that are starving and friendless. I suppose it was some such

goody, two or three thousand years ago, that suggested the idea of an Alma-Mater suckling the 365 bantlings of the Countess of Hainault.—Well, as your newly adopted pensioners have two babes, I insist on your accepting two guineas for them, instead of one, at present; that is, when you shall be present. If you cannot circumscribe your own charities, you shall not stint mine, madam, who can afford it much better, and who must be dunned for alms, and do not scramble over hedges and ditches in searching for opportunities of flinging away my money on good works. I employ mine better at auctions, and in buying *pictures and babbles, and hoarding curiosities*, that, in truth, I cannot keep long, but that will last forever in my catalogue, and make me immortal. Alas! will they cover a multitude of sins?—Adieu! I cannot jest after that sentence.”

REVIEW.

Dr. Miller's Sermon on the Difficulties and Temptations which attend the Preaching of the Gospel in great Cities.

(Concluded from page 560.)

In our last number we followed the reverend author through the three first obstacles, to the faithful and successful preaching of the gospel in great cities.

“A fourth obstacle to the success of gospel ministers in populous cities, is the tendency of particular circumstances, in such places, to *harden the heart.*”—p. 22.

Of these, two only are mentioned, viz.—“*Familiarity with death, and the frequency and publicity of gross vices.*” On these our author justly remarks that—

“Few things have a greater tendency to impress and soften the heart, than Death, and the various attendants on the close of our earthly pilgrimage. The coffin, the shroud, the funeral procession, and the open grave, all tend to inspire deep reflection and seriousness, in every man who has not become obdurate as a brute. Nay, the most abandoned profligate, and even the atheist, are compelled to be thoughtful while they stand over the *house appointed for all living.* Such, in fact, is the impression made, on the minds of most persons, by a death and a funeral, in those places in which occurrences of this kind are comparatively rare. But probably every one who has had an opportunity of making the observation, has remarked, that in large cities, where deaths and funerals, and sometimes large numbers of them, occur every day, they, in a great measure, cease to make the impression which is proper and desirable. The scene is familiar. The mind becomes, in this respect, hardened. And that whole train of motives which the gospel preacher is wont to draw from the consideration of death and eternity, and which ought to be among the most awfully powerful, make, for the most part, but little impression.

“The same general remarks may be applied to gross vices. In the retirement of the country, where such vices seldom occur, and when they do occur, are in a great measure concealed from public view, they are

regarded with a kind of instinctive horror. But in great cities, where they occur every day, and sometimes every hour, and frequently court the public eye, they are, insensibly, regarded with less and less horror. And it will be well if the minds of many, who once thought themselves beyond the reach of such an effect, are not gradually poisoned by the contagious example. It will be well if practices once considered as unquestionably and highly criminal, be not, by and by, so familiar to the mind, as to appear scarcely criminal at all, and as hardly a proper object of ecclesiastical discipline.

"Now, it cannot be questioned, that whatever hardens the heart—whatever renders death and eternity less impressive, and sinful practice, of whatever kind, less abhorrent to the soul, forms a real obstacle to the success of the ambassador of Christ. It can scarcely, I think, be doubted, that this was one of the difficulties which the apostle contemplated in the prospect of preaching the gospel at Rome. There, he knew, that many of those practices which he must denounce as unchristian, were not only loved, but sanctioned by public opinion, and by general habit. But in spite of this, and of every other obstacle, he declared himself ready to go forward, ready to put his reputation, and even his life in jeopardy, to plead the cause of his master against all opposition."—pp. 22, 23, 24.

We have quoted the observations on this head entire, though we beg leave to dissent in part. Is there, we ask, a greater familiarity with death in the city than in the country? and particularly in this city, which has been the principal theatre of the reverend author's experience and observation.

In the case of the minister himself these may be, in that of the people we apprehend it is widely different, and the danger of the city seems to us rather to be in this—that there is less familiarity with death and sorrow in the city than in the country.

In the city, indeed, we see, and perhaps bear a part more frequently in the passing funeral. But in all this there is little familiarity with death, and more particularly in the unchristian manner in which funerals are too often celebrated here. We meet to walk to the grave and drop a fellow-being into it, but we hear no lesson, and mingle in no devotion.—But without noticing more particularly the custom here alluded to, our circumstances in a city confine our intimate knowledge of the circumstances of sorrow and death to a very limited number of families, while in the country those circumstances press upon the mind of a whole town, or at least upon an entire congregation, and death, even in ordinary cases, comes nearer to every man's mind, because all those circumstances are known. In the city, there may be familiarity with funerals, but not with sick-beds, and death-beds, and sorrow, which are among the grand means of preparing the mind for the influence of divine truth, and of which a country minister has a much greater opportunity to avail himself than a minister in the city.

To the last obstacle to the success of gospel ministers in populous cities, noticed in the sermon before us, we would invite

the serious and candid attention of our readers, and especially those who have the charge of families, which they are commanded "to train up in the way they should go."

"In great cities there is created a sort of morbid appetite for variety, and for an excessive quantity, as well as delicacy of public preaching. There is such an easy access to every sort of talent and manner, that it cannot fail of being extremely difficult for any one man to keep together, and to satisfy a large congregation. If he hope to do it, he must not only preach the pure gospel, with diligence and with power; but he must also labour, as far as is lawful, to give his people that variety and richness of matter, which may be adapted to the various tastes of those who attend on his ministry. He must labour, as our Lord expresses it, *like a good householder, to bring forth out of his treasure things new and old.* He must, as the apostle, in writing to Timothy, exhorts—*He must give attention to reading, as well as to exhortation: he must meditate upon these things, and give himself wholly to them, that his profiting may appear unto all.*

"But that love of variety, which is peculiarly strong in the inhabitants of great cities, and which a city pastor must make peculiar exertions to consult, and, as far as is proper, to satisfy, is not the whole of his difficulty. There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or another, are almost always open; there is a tendency among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet, and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated service of the house of God on the sabbath, but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity, in the course of the week. The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of the Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination, and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family *in the nurture and admonition of the Lord.* And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the gospel with

profit; while those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in scriptural knowledge, and remain but babes, while they ought to be *strong men in Christ*.

"Hence it arises, that among the mass of the professors of religion in great cities, there is, commonly, less accurate and digested knowledge of Christian doctrine, than among an equal number of professors in the country. Not that there is less general intelligence, or less access to books, in the former than in the latter: but, on the contrary, more, usually, of both. But because there is more mixed society; more of those distracting interruptions which multifarious society cannot fail to produce; and, of course, less retirement, less religious reading, and less leisurely digestion of what is read and heard.

"Now, it is perfectly obvious that all this is unfriendly both to the comfort and the success of a Christian pastor. Whatever has a tendency to interrupt or to abridge the exercises of retirement and devotion; whatever has a tendency to prevent professors of religion from enjoying much deep, undisturbed converse with themselves, their Bible, and their God; and whatever tends to interfere with the patient, laborious pursuit of family instruction, and family discipline, will always be found to have an equal tendency to increase the toil, and at the same time to diminish the fruit of a minister's work: will render the closet a less edifying preparative for the sanctuary, and the parental mansion a less wholesome nursery for the church of God."—pp. 25, 26, 27, 28.

2d head is, "That as peculiar difficulties and temptations attend the preaching of the gospel in great cities; so it is of **PECULIAR IMPORTANCE THAT THE GOSPEL BE PLAINLY AND FAITHFULLY PREACHED IN SUCH PLACES.**

"It is of unspeakable importance that the gospel be plainly and faithfully preached every where. *For it is the power of God unto salvation, to every one that believeth.* If the salvation of the soul be of infinite moment; if the gospel of the grace of God be the only message of life and peace to fallen man; and if *he that believeth this gospel hath life, but he that believeth it not, shall not see life, but hath the wrath of God abiding on him;*—then no tongue of men or of angels can tell the importance of preaching the gospel, in its simplicity and purity, to every creature.

"But the thought which I wish to illustrate and enforce is, that there are some considerations which render it **PECULIARLY important** that the gospel be plainly and faithfully preached in **GREAT CITIES.** Among many which might be suggested, I will only request your attention to the following.

"If there be any justness in the remark offered in a former part of the discourse, that there is a certain *intensity of character* usually observable among the inhabitants of great cities; that, especially, their luxury and dissipation, their follies and vices are, in common, more strongly marked, than in the more spare population of the country; then it follows that there is, humanly speaking, more **NEED** of the gospel in the former than in the latter: a more imperious call for exhibiting, in all its solemnity and power, that most potent of all means for opposing and subduing the depravity of man. It is a maxim, among wise physicians, that the most strongly marked diseases, call for the most bold and vigorous treatment. To counteract a poison of peculiar virulence, remedies of the most active character must be employed. So it is in the moral and spiritual world.

Where difficulties more than commonly powerful and obstinate exist, remedies of corresponding potency ought to be sought and diligently applied. Since, then, the gospel of Christ exhibits the only adequate remedy for human depravity and misery, it ought to be preached with peculiar plainness, fidelity and perseverance, wherever the diseases which it is intended to heal reign with more than ordinary malignity.

"Again; it is of peculiar importance that the gospel be faithfully and powerfully preached in great cities, because *there* it is commonly addressed to GREATER NUMBERS AT ONCE than in more retired places. There the preacher has a more favourable opportunity of doing good upon a large scale; and, of course, the result of a given amount of labour, other things being equal, will be likely to be more extensively useful."—pp. 29, 30, 31.

"A large city forms the heart, the most vital portion of the state or country to which it belongs. It gives fashion, and almost law, to the surrounding districts. A favourable impression made here, will be extended in every direction. A happy impulse given here, will vibrate, and be beneficially felt to the remotest bounds of the social body. How important, then, that in the metropolis of a state or nation, the truth be known and honoured, and orthodox churches established and edified! How peculiarly desirable, that in such a great centre of action and of influence, there be able, faithful men, well qualified to be guides of the faith and practice of those around them.

"In a great city, there is special need of instructive, faithful preaching, because there, as you have heard, there is apt to be less reading, less retired devotion, less patient use of the private means of growing in scriptural knowledge, than are commonly found in other places, where the means of grace are stately enjoyed. It often happens, in large cities, that the instructions given them from the pulpit, form the greater part of what many professors of religion and others, ever receive. Of what unspeakable importance is it, then, that the preaching, in such circumstances, be plain, clear, sound, able, faithful, and edifying! How important that preachers be scribes, well instructed in the kingdom of God; qualified rightly to divide the word of truth, and give to every one his portion in due season!

"In a large city, moreover, the faithful, popular preacher will, almost every sabbath, address a number of strangers, who flock to the metropolis, on business or pleasure, from every part of the surrounding country; and who, if they be benefited themselves by his labours, will carry with them a portion of the sacred treasure, wherever they sojourn, or wherever they abide. When Peter preached in Jerusalem, on the day of Pentecost, he was the instrument of saving benefit to many who resided in almost every part of the Roman Empire. Some of the inhabitants of Egypt and of the Lesser Asia, of Crete and Arabia, of Rome and of Parthia, were found together, drinking in the word of life from his lips; and each, afterwards, going to his own home, we may suppose, became a means of saving knowledge to many around him. O how animating, and, at the same time how solemn, is this thought to one who, from sabbath to sabbath, proclaims the message of salvation in a populous city! Every time he enters the pulpit, he will, perhaps, preach to some who never heard him before, and will never hear him again; and who may carry away an impression eternally beneficial or injurious, according to its character, not

only to themselves, but also to many others over whom they may exert an influence !

" Finally ; in a large city, as we have seen, there is generally collected a much greater amount of intellectual power, of literary acquirement, and of pecuniary means, than are to be found in other places. Of course, if a right direction be given to public sentiment by the faithful preaching of the gospel (and we cannot hope that it shall be given by any other means) we may expect to see a much greater amount of talent, of learning, of wealth, and of exertion devoted to the cause of the Redeemer, to the promotion of human happiness, than could otherwise be reasonably expected. The servant of Jesus Christ, then, who *takes the oversight in the Lord* of a large and wealthy city congregation, may consider himself as called to preside over the movements of an engine of mighty power, which, under wise guidance, may accomplish more than can easily be estimated ;—not for his own personal aggrandizement ;—not to gratify the littleness of sectarian bigotry ;—but to support and extend those great plans for building up the church of God, at home and abroad, which now do honour to those who engage in them, and which will promote the happiness of unnumbered millions in time and eternity.

" It is plain, then, that the labours of a gospel minister, in a great capital, are more important than those of most others in the sacred office :—That greater benefits, or greater mischiefs are likely to flow from them, according to their character :—and that, as he is called to struggle with many peculiar and most painful difficulties ; so he has, also, peculiar inducements to be faithful, and may expect peculiar rewards for his fidelity."—pp. 32, 33, 34, 35.

Intelligence,

UNITED STATES.

CHEROKEE INDIANS.—BRAINERD.

This is the principal station among the Cherokees, so called in memory of the distinguished missionary of that name—situated in the district of Chickamaugah, and on the creek so called—about 500 miles in a direct line north of the gulf of Mexico.

American Board of Commissioners for Foreign Missions.

With this mission not only the Board, (says their tenth Report) but the Christian community extensively, have become familiarly acquainted. It is near ; seemingly even in the midst of us ; has intercourse with all parts of the country ; is established in the affections and confidence of all, who wish well to the long neglected natives of the wilderness ; and, from various causes, has engaged general attention, and inspired elevated hope. May it please the Father of Lights, that it may continue to be worthy of all these kind regards, and never disappoint its patrons and friends.

The company, consisting of Messrs. Abijah Conger,* John Vail, and John Talmage, with their families, designed for the Cherokee mission ; and the Rev. Alfred Finney, with his wife

* See *Christian Herald*, Vol. VI. p. 540.

and Miss Minerva Washburn, an unmarried female assistant, for the Arkansaw mission; described in the Report of last year, as having then, as was supposed, just set out from Rockaway, N. J. arrived at Brainerd on the 10th of November.

Their setting out was delayed by a heavy visitation of Providence. An epidemic prevailed at Rockaway, by which the families of Mr. Vail and Mr. Talmage were visited severely. Two sons of Mr. Vail were buried in one grave; and another, after the company had been detained about three weeks, the bereaved parents were constrained to leave behind, as too feeble to bear the journey. The affliction was deeply felt by them all; but appears to have been made, by divine grace, a means of promoting in them the feelings, suitable for all Christians, and especially for those who are devoted to the missionary work.

They left their houses, and their kindred and friends, with tender cheerfulness—went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than 900 miles, had a prosperous journey, of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labours and cares, were filled with gladness and thankfulness. "It is a time," say they in the journal, "It is a time of great rejoicing at Brainerd. We feel that the Lord has heard our prayers for help, and it is now our duty to render praise. O that we could be sufficiently thankful to our gracious Saviour, for the abundant mercies which we have experienced, and the sweet consolations now afforded us."

On the 3d of January, 1818, the Rev. Ard Hoyt, with his family, and the Rev. Daniel S. Butrick, arrived at the station; and the Rev. William Chamberlain, on the 10th of the ensuing March.

About the last of May, of the same year, Mr. Kingsbury, with Mr. and Mrs. Williams, left this mission, for the purpose of commencing an establishment in the Choctaw nation; and your Committee regret to state, that about four months ago, Mr. Talmage, from some feelings of discontentment, retired from the mission.

There remains of the mission, Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey, about 20 years old, and a devoted helper of excellent promise; Mr. Vail, with his family; Mr. Butrick; Mr. Hall, with his family; and Mr. Chamberlain, with his family.

Mr. Milo Hoyt, who served with his father in the work, as a true son, has lately been married to an amiable and distinguished native convert, Lydia Lowry. And as, by this marriage, he has become entitled to all the privileges of a native Cherokee, he thinks, that by occupying a situation near the establishment, or

in an eligible place for a local school, he can well support himself, and render as much service to the mission as if he were under the immediate direction of the Board.

The general plans and operations of the mission are so well known to the community, that we shall add but one or two extracts more from the Report of the visiting Committee.

To the farm, of which about 60 acres were in a state for cultivation when the Visiting Committee were there, large additions and improvements have been made, and are making. The design, indeed, is entered upon with spirit, to raise from the farm, as soon and as fast as possible, a large and increasing proportion of the corn, and other productions of the soil, necessary for the establishment.

The number of scholars in the two schools at Brainerd, has not been definitely stated in any recent communication; but the general representation has been, that the schools are full, and in a highly satisfactory state.

The gracious influences from on high, which have been so signally the glory of this mission, appear to be still continued. The young man, John Arch, of whom an interesting account is given by the Visiting Committee, has since been received to the church. Another hopeful convert also has been received, David Brown, a brother of Catharine. To your Committee, and to many others who have seen him, he appears to be a youth of great promise. He is now in our school at Cornwall.

The whole number gathered from the wilderness into this mission church, and thus made fellow-citizens with the saints, and of the household of God, including four or five black persons, is about twenty. A considerable number more, some at Brainerd, and some at other places in the nation, where our missionaries have bestowed attention, are made subjects of deep religious impressions; and several of them hopefully of renovating grace.

At Springplace also—and it is with high and heartfelt pleasure that your Committee report and record the fact—at Springplace, where the Rev. John Gambold, the venerable Moravian missionary, with the excellent helper, his wife, has been for years labouring for the good of the Cherokees, with the spirit of humility, devotion, and perseverance, by which the Union of Brethren has been long and eminently distinguished,—the power of divine grace has lately been manifested; and three or four persons of consideration and influence, in that part of the nation, have come as believers to the ordinances of Christ; and others give serious attention to divine instruction.

In the Report of the last year, the design was submitted of establishing, at eligible places, in different parts of the nation, *local schools*, in connexion with the primary establishment at Brainerd; and it was stated, that for one school of this kind a place

had been selected, and preparations were in forwardness. This station, called Talony, was assigned to Mr. Moody Hall, who, in the infancy of the mission, bore, with the Rev. Mr. Kingsbury, and Mr. Williams, the burden and heat of the day. A house for his family, and a school house have been erected; and the school was opened on the ninth of May. In a letter, dated June 30th, Mr. Hall says—

“About 20 entered the school the first week, and it has gradually increased to 50. These, however, do not all attend constantly. A number probably entered from curiosity, not intending to learn. There are about 35 who regularly attend, and undoubtedly will continue their attendance, if the school is judiciously managed. The school I think very promising, and the natives generally appear highly satisfied.

“We have three orphan boys in our family, and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, 15 or 20 boys and girls, who are real objects of charity, might be obtained immediately. Those we have give us great satisfaction, and are truly dear to us.

“Since the school house has been in a situation to be occupied, meetings have been constantly held in it, and from 75 to 100 have attended.

“My labours are great, and constantly increasing. There is enough at this place on the sabbath, for two or three active servants of the Lord to do. I have generally taught a sabbath school for the blacks, and occasionally several adult Cherokees have been instructed on that day. I spend half an hour, both before and after meeting, with the children of the school.”

This school at Talony was established in compliance with the earnest solicitations of the principal men of that village and the vicinity: solicitations, not less earnest, have been made from other considerable places in the nation; and particularly from the neighbourhood of Fort Armstrong in the south, near the Creeks, and distant from Brainerd about 60 miles; and from Creek Path, on the west side of the nation, about 100 miles distant.

Early in December, such representations were made to the missionaries, of the dispositions and desires of the people near Fort Armstrong, as engaged very serious attention. These representations were afterwards repeated, and it was deemed advisable, that Mr. Chamberlain should make a visit to the place.

On his return it was resolved, that Mr. Milo Hoyt should go to Chatoga and commence a school without delay. Accordingly he left Brainerd for the purpose, on the 3d of April, taking with him his wife and younger brother Darius. In a letter dated June 9th, the Superintendent writes—

“The number of scholars has been small—seldom or never

more than 17 or 18 at a time. Still we have great hope that it will increase, and much good be done. There are many things which render it desirable to maintain our position there, even should the number of children continue to be small. That section of the country appears to be in greater darkness than almost any other part of the nation ; if we except, perhaps, the mountains towards Carolina. It is in the neighbourhood of the Creeks, has considerable intercourse with them, and is remote from any settlement of whites. Several natives of influence reside there, who are very anxious to have the people instructed."

In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick.

Mr. Brown, the father, brought a letter, signed by himself and others, and in terms as follows :—

" We, the headmen, chiefs of the Creek Path Town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighbourhood, as the distance from this part of the nation to Chickamaugah is so great, as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise 20, or perhaps 25 children. You will please write us immediately on the receipt of this. Given under our hands, this 16th February, 1820."

It was resolved that Mr. Butrick should go to Creek Path. On the 11th March he left Brainerd, and took John Arch with him.

Speaking of the progress which the children have made in these few days, Mr. Butrick says—" About 14, who knew none of their letters, have learned them, and read in syllables of two letters and some in three."

The above appears to have been written on Saturday. Sabbath evening he adds—" To-day we had a large collection of people for this country ; about 100 Cherokees and blacks."

Referring to this station, the Rev. Mr. Hoyt, June 9th, says—

" The first school being well filled with scholars to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house.—With surprising despatch they finished one, of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. *Hopes are entertained of the saving conversion of several ; and brother Butrick has written for our advice respecting the immediate formation of a church there.*"

These statements and representations show at once the spirit and operations of the mission, the dispositions of the Cherokee chiefs and people, and the kindness of God our Saviour ; and, in these several respects, were deemed by your Committee too interesting to be tedious, though particular, and in some instances minute.

Mr. Butrick has for a considerable time been giving what attention he could to the acquisition of the language, with a view to his being chiefly employed in visiting families and neighbourhoods, and preaching, without needing an interpreter, in the different parts of the nation. This has, from the first, been regarded as an important part of the general plan of operations ; and its importance is continually more and more strongly perceived and felt. With all his other avocations, his proficiency in the language is such, that he converses and discourses in it with considerable facility ; and, with the assistance of David Brown, he has composed a Cherokee Spelling Book, which has been printed for the use of the mission.

In the schools of the mission, there are now more than 200 pupils. In other places schools are wanted. Indeed, throughout the nation there is a general and strong impression in favour of having their children instructed in the learning and arts of civilized life ; and were sufficient means supplied, the greater part of the children, of suitable age, might at once be brought under a system of instruction.

A disposition favourable to preaching, is also prevailing. As appears from what has now been cited, wherever the missionaries go, they find a welcome reception ; and people readily come together to hear them. At several places, also, besides the places of the schools, they have regular opportunities for preaching.

In the great and beneficent design of bringing the Cherokees into the pale of christianized society, the Rev. Mr. Gambold is an inestimable worker. Springplace, where he resides, is only about 35 miles distant from Brainerd ; and from the commencement of our mission there has been, between him and our missionaries, the most perfect good understanding, and affectionate intercourse and fellowship.

The sentiments of these proposals are worthy of the respected society from which they emanate ; and perfectly accordant with them are the views and feelings, which, from the first, your Committee have been studious to cherish in their own minds, to inspire in the breasts of the missionaries, to infuse into the proceedings of this and our other missions, and to cultivate and promote in all their intercourse and transactions with other societies and connexions. And the representations here given of the altered state and disposition of the Cherokees must strike every mind with great force, and press home to every heart most powerful motives to seek their good.

**THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES.**

At a meeting of a number of the members of the Protestant Episcopal Church in Baltimore, on the 15th ult. in St. Paul's Church, for the purpose of devising a plan for carrying into effect the designs of the General Convention of said church, relating to the establishment of a Theological Seminary of the Protestant Episcopal Church in the United States—the Right Rev. Bishop Kemp was called to the chair, and Mr. D. F. Magruder appointed Secretary.

After the object of the meeting had been explained by the Chairman, the following resolutions were adopted:—

Resolved, That it is expedient to appoint a Board of Agents, to co-operate with the Trustees, residing in this state, in carrying into effect the views of the General Convention, in the establishment of a Theological Seminary.

Resolved, That the said Board consist of four lay members from each of the Episcopal congregations in this city, and that they be requested to give their aid to any agent of the Trustees, in procuring subscriptions and annual contributions; and that they be further requested to appoint agents in other parts of the state, and take such other measures, in relation to the interests of the institution, as they may deem expedient; and that they have the power to fill up any vacancy that may occur in the Board, to determine their own quorum, and to adopt such rules of order as they may think proper.

It having been moved and seconded, that the agents be appointed by the Chairman, the following gentlemen were selected by him —

From St. Paul's Church.—John Hoffman, Wm. Lorman, Judge Brice, and Samuel L. Donaldson.

From Trinity Church.—Edward G. Woodyear, Dr. Jos. Alder, James Belt, and Hugh D'Evans.

From Christ Church.—Judge Wasd, Isaac M'Kim, Thomas Tenant, and James L. Hawkins.

From St. Peter's Church.—Henry Schroeder, John E. Jackson, Noah Ridgely, and R. B. Magruder.

JAMES KEMP, Chairman.

D. F. MAGRUDER, Secretary.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

On Thursday evening, the 18th of January, the fourth annual meeting of the American Colonization Society, was held at Dr. Laurie's church, in the city of Washington.

Walter Jones, Esq. informed the meeting that he had received a letter from the hon. Bushrod Washington, President of the society, stating his regret that a severe indisposition prevented his

attending the meeting, and his undiminished confidence in the ultimate success of the society, and his ardent wishes for the final accomplishment of its great and benevolent objects.

The hon. Henry Clay, one of the Vice-Presidents, was called to the chair; on the taking of which, he made a handsome and appropriate address, principally urging persevering efforts in the prosecution of the original objects of the society, and obviating the objections which have been made against its success, from the occurrences of the past year; and justly concluding, that, whilst there was much to animate the members to perseverance, there was nothing to create despondency or alarm.

The annual report of the Board of Managers was then read by the Secretary.

Several resolutions were moved and adopted, accompanied by very appropriate remarks from the hon. Daniel P. Cook, the hon C. F. Mercer, Walter Jones, Esq. and Francis S. Key, Esq. setting forth the great advantages which the measures of the society promised to this country and to Africa; particularly its importance in aiding the friends of humanity in putting an end to the slave trade.

The highest encomium was made by several of the speakers, on the conduct of the officers and crews of our navy, employed on that service, in suppressing the slave trade, for that humanity and kindness which have so often distinguished our navy officers, in the attention, kindness, and liberality, which they had shown to our suffering settlers.

UNITED FOREIGN MISSIONARY SOCIETY.

The Committee respectfully request the Clergymen of the three denominations united in the institution, to take up collections (in aid of the mission) in their respective churches, and to forward the amount collected, as soon as practicable, to either of the members of the Committee of Missions, for whose names and residence see last Herald.

The Mission family is now full, with the exception of a pious and skilful Physician. If this notice should meet the eye of one of this description, who may feel it his duty to tender his services, he is requested to address a letter without delay, to Mr. Z. Lewis, Domestic Secretary of the United Foreign Missionary Society.

General Agents for receiving Donations.

State of New-York.—Jonathan Little, and Isaac Heyer, New-York; Cornelius Sleight, Sag Harbour; Van Wyck Wickes, Jamaica; Adrian Van Sinderen, Newtown; John Lefferts, Flatbush; Rev. Cor. C. Cuyler, Poughkeepsie; Orin Day, Catskill; Prosper Hosmer, Hudson; Gideon Corning, Troy; Rev. John Johnston, and Thomas Fish, Newburgh; Rev. John Gos-

man, Kingston; Rev. Mr. Parker, and John T. Schryver, Rhinebeck; Rev. John De Witt, and Christian Miller, Albany; Rev. J. Van Vechten Shenectady; Rev. Hezekiah Woodruff, Little Falls, Herkimer; Abraham Varick, Esq. Utica; Alexander M. Beebe, Esq. Skaneateles; Rev. Henry Axtell, Geneva; Thomas Beals, Canandaigua; Dr. David R. Arnell, Goshen; Rev. Jesse Fonda, Montgomery; John Fine, Esq. Ogdensburg; Rev. A. N. Kettle, Upper Red Hook; Rev. Darius O. Griswold, Saratoga; Rev. Samuel Whelpley, Plattsburgh; Samuel Moffat, Esq. Blooming Grove, Orange County, N. Y.

New-Jersey.—Rev. Dr. Griffin, and Rev. Dr. Richards, Newark; Rev. Dr. McDowell, Elizabethtown; Col. John Neilson, New-Brunswick; Rev. Dr. Miller, Princeton; Rev. Samuel B. How, Trenton; Mr. —— Mills, Morristown; Rev. James V. D. C. Romeyn, Hackensack.

Pennsylvania.—Alexander Henry, and Robert Ralston, Philadelphia; William Kirkpatrick, Esq. Lancaster; Rev. William R. De Witt, Harrisburgh; Rev. George Duffield, Carlisle; Rev. Francis Herron, and Michael Allen, Esq. Pittsburgh.

Delaware.—Rev. E. W. Gilbert, Wilmington; Rev. John E. Latta, New-Castle.

Maryland.—Rev. John M. Duncan, and Roswell L. Colt, Esq. Baltimore; Hugh Kennedy, Esq. Hagerstown.

Virginia.—Rev. John H. Rice, and Matthew Rice, Esq. Richmond; Rev. Benjamin H. Rice, Petersburgh; John McPhail, Esq. Norfolk; Thomas L. McKinney, and Elias B. Caldwell, Esqrs. Washington.

South Carolina.—Rev. George Reed, Charleston; Rev. John B. Campbell, Beaufort.

North Carolina.—William Hollester, Newburn; Rev. Collin McIver, Fayetteville.

Georgia.—L. Mason, Esq. Savannah; Rev. Mr. Moderwell, and Thomas McDowall, Augusta.

Louisiana.—Alfred Hennen, Esq. New-Orleans.

Massachusetts.—John Tappan, and Jeremiah Everts, Esqrs. Boston.

Rhode Island.—Rev. Mr. Wilson, and Stephen Waterman, Providence; Mr. —— Cahoon, Newport.

New-Hampshire.—Rev. John H. Church, Pelham; George Hough, Esq. Concord.

Connecticut.—Barzillai Hudson, and James R. Woodbridge, Hartford; Thomas Hubbard, Esq. Middletown; Rev. Wm. Andrews, Danbury; Peter Richards, New-London; Samuel J. Hitchcock, Esq. New-Haven.

Alabama.—Francis B. Stockton, Esq. Blakely.

Indiana.—Rev. Thomas C. Searle, Madison.

Tennessee.—Rev. David A. Sherman, Knoxville.

Kentucky.—Rev. Dr. James Blythe, Lexington; William R.

Hynes, Esq. Bardstown; Rev. William McCalla, Augusta; Rev. Daniel C. Banks, and Daniel Wortz, Louisville.

Ohio.—Rev. Mr. Wright, Lancaster; Rev. Salmon Giddings, St. Louis; Rev. Samuel P. Robbins, and David Putnam, Esq. Marietta; H. G. Phillips, Dayton; Rev. Mr. Gray, Lebanon; Hugh Wilson, Hamilton; John Peebles, Portsmouth; James Robertson, Chillicothe; John E. Keys, Robert Boal, and Mrs. Charlotte C. L. Risk, Cincinnati.

Vermont.—Rev. Daniel Haskell, Burlington; Rev. T. A. Merrill, and Wm. Slade, Esq. Middlebury; Thomas Hooker, Esq. Rutland; Rev. A. Marsh, Bennington; Rev. Chester Wright, Montpelier; Gen. Abner Forbes, Windsor; Rev. Walter Chapin, and Charles Marsh, Esq. Woodstock; Rev. Leonard Worcester, Peacham.

CIRCULAR OF THE SOCIETY FOR SUPPORTING THE GOSPEL AMONG
THE POOR OF THE CITY OF NEW-YORK.

Sir—We take the liberty to address you on a subject of no ordinary moment—one which has long been dear to our hearts, and we trust will excite a proper interest in yours when you are made acquainted with it; as we believe it is one which will commend itself to the best feelings of the Christian. In the month of December, 1812, a number of persons, impressed with “the importance of securing a constant and regular ministration of the gospel to the destitute in this city, especially to those who inhabit the Hospital and Almshouse,” associated themselves under the title of “*The Society for Supporting the Gospel among the Poor of the City of New-York.*”

In January, 1813, the Rev. Ezra S. Ely, and the Rev. John Stanford, were appointed to devote a part of their time in preaching the gospel in the abodes of poverty and disease above mentioned. By degrees the labours of these pious servants of God were extended to the State Prison, Debtor's Prison, Bridewell, Magdalen House, and Orphan Asylum. In the month of June following, the term for which Mr. Ely was engaged having expired, and he called to another scene of labour, the whole of the duties devolved on the Rev. Mr. Stanford, who has ever since laboured with ardent and devoted attention in their performance. Did the limits of this communication allow us, we could detail to you many instances of conversion which have taken place during his ministrations. And these have not been confined to the dying bed, but men living in open enmity against the Most High, have been brought in tears to the feet of the Saviour, and, after emancipation from prison, have given their written acknowledgments that they were first brought to Christ within the walls of a prison, by the preacher employed by this institution. Tears of

penitence have flowed down cheeks which were never moistened by them before. Aged sinners have trembled, wept, repented, and believed the gospel. The strong man has bowed the stubborn knee to Jesus, and children have been taught that his blood cleanseth from sin. The dying sinner has been directed to look to him and be saved. The dying saint has listened to the encouragements of the gospel, and the praises of God have been the last earthly sounds which saluted his ear. Yes! the pastor of the poor and miserable goes not to the splendid temples which adorn our city to deliver his message. He goes to the cell of the criminal, the apartments of the diseased and the dying, the abodes of the poor and the destitute.

The gospel is thus carried to many hundreds who are shut up from all opportunity of hearing the message of life eternal proclaimed to them, unless through the means of this institution. Permit us to submit to your inspection a summary of the weekly labours of the eminent and faithful minister employed by the society.

Average of weekly discourses.—State Prison, 3 ; Alms House, 3 ; City Hospital, 3 ; Orphan Asylum, 1 ; Debtor's Prison, 1 ; Bridewell, 1 ; Penitentiary, 2 ; Lunatic Asylum, 1 ; Maniac Hospital, 1 ; Total, 18.

During the year 1819, Mr. Stanford delivered 547 discourses, and during the present year, down to the 28th November, he has exceeded that number.

We solicit you, sir, to consider this subject well. You see the beneficent plan of the society here placed before you.

But could you enter these places with the preacher, and see the eager attention with which he is listened to ; witness the sobs and tears of his auditors ; hear them at the close of his service for the day intreat him to come again to them, while gratitude for his kindness to them almost forbids their utterance—could you go with him from ward to ward, and from bed to bed in the hospital, and hear the words of comfort and peace dropping upon ears which would otherwise never hear them on this side of the grave—could you see the stern man of crime subdued under his preaching (though never softened before) grasp his hand and thank the God of Mercy who sent him there ; then, and then only could you realize the value of his labours. But we trust we have said enough. This society has long been struggling under pecuniary embarrassment. It commenced with an ample subscription list, but its means have been sadly impaired. It is unnecessary to detail to you the causes of this ; every intelligent man is acquainted with them. We have refrained from appealing for aid, waiting for a more favourable period, until we can wait no longer —until it is reduced to certainty, that without aid, the afflicted objects of our sympathy must again be deprived of hearing the

word of life, their houses of affliction no more be made blessed with the voice of the preacher, or resound with the hymn of praise. We therefore submit the case to your benevolent consideration, and will in a few days wait on you in person to invite you to become members of the institution, or to make us such a donation as you may think proper.

DIVIE BETHUNE,	LEONARD BLEECKER,	}
JONATHAN LITTLE,	HENRY RANKIN,	
RICHARD DURYEE,	ISAAC HEYER,	
JOEL POST,	JOHN D. KEESE.	

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The *Twentieth Quarterly Meeting* was held in the Methodist Church in John-street, on Thursday evening, the 18th January. At 7 o'clock, RICHARD VARICK, Esq. President of the society, took the chair, and prayer was offered by the Rev. Mr. Spicer. The extreme severity of the weather prevented the attendance of many of the friends to the cause, yet there was a considerable number present. Of the 38 schools now under the patronage of the society, 19 sent in their Quarterly Reports, which were quite interesting, and gave evidence of a considerable increase in the number of scholars since the last meeting. The Reports, from which we shall hereafter make some extracts, furnish proof upon proof of the great good that is doing by these schools, and especially in storing the minds of the young with the Holy Scriptures. In the zeal, however, for committing a large number of verses to memory, we would suggest the greater importance of understanding the useful lessons they inculcate.

Dive Bethune and James Eastburn, Esqrs. addressed the meeting, which was closed with prayer by the Rev. Mr. McKean.

"The Committee of *The New-York Sunday School Union Society*, considering it very desirable to promote a more general communication and correspondence between the friends and supporters of Sunday Schools, in different parts of the country, in order that a better knowledge of the progress of this system of instruction may be obtained, and a wider circulation of intelligence concerning it effected, solicit from the various Sunday School societies, and conductors of Sunday Schools, reports or statements containing such particulars relative to the schools under their care, as would be of general interest—as the number of teachers and of scholars, kind of instruction chiefly imparted, moral and intellectual improvement, &c. It is desired that such statements may be addressed to the Corresponding Secretary, and forwarded (free of expense) so as to arrive here by the 10th of April next, that they may be noticed in the Annual Report of this society; of which Report copies will be sent to those from whom communications are received. By order of the Committee,

"ELEAZER LORD, Cor'g. Sec'y."

SOCIETY FOR THE RELIEF OF POOR WIDOWS WITH SMALL CHILDREN.

Mrs. Col. Few, No. 12 Park Place, Treasurer.

The twenty-third anniversary meeting of this Society was held on the 19th of November last. The merits and claims of this old and respectable institution are well known to our citizens. We shall only give one extract from the Report before us, to show the scrupulous care with which their Managers distribute the alms committed to their charge, and the happy influence their visits have on the families whose abodes they enter.

"One of the Managers visited a poor family, consisting of a widow and six children, decent in their deportment, but destitute of all religious concern. Some time after, an interesting girl of 10 years old, became dangerously ill. The Manager thought it her duty then to visit them often, endeavouring to instruct and console them in their affliction. She, at one time, read to them a memoir from the *Guardian*, a periodical work published in this city: it contained an affecting narrative of a dying person, who, unprepared for eternity, was heard frequently to exclaim, "*O for one day more!*" The family were deeply affected; and it pleased God, as we hope, by this means, with His saving grace to visit the soul of the widow—to introduce the worship of God in the family—and to bless the departing spirit of the little one, who, just before her death, desired her mother to tell Mrs. L—she did not wish for *one day more*. And she, in triumph, has gone from poverty and sickness, to add to that number, of whom the Redeemer has pronounced, "*of such is the kingdom of heaven.*"

SYNOD OF NEW-YORK AND NEW-JERSEY.

At their Annual Meeting in October, 1819, the Synod of New-York and New-Jersey, resolved to endow a Professorship in the Theological Seminary at Princeton. By the following extract from the Minutes of the last Meeting of the Synod, it appears that about Eleven Hundred Dollars, had been contributed to this object.

EXTRACT, &c.

At a meeting of the Synod of New-York and New-Jersey, in the city of New-York, October 18, 1820, the following sums were reported, as having been collected for the Professorship, in the Theological seminary at Princeton, to be endowed by this Synod, viz.—

Presbytery of Long-Island.

An individual in Huntington, \$100 00
Three Widows in do. 18 00

Presbytery of Hudson.

From Blooming Grove 80 00

Presbytery of North River.

From individuals in Newburgh 42 00
Pleasant Valley 23 00
Marlborough and New Paltz 15 00

Presbytery of New-York.

An individual in Jamaica, 300 00

Another individual, do.	10 00
From individuals in Rutger-street, Church, New-York	240 00
Hempstead	23 00
Newtown	64 00
<i>Presbytery of Jersey.</i>	
A Female in Elizabethtown	120 00
Monthly Concert, do.	20 00
Biblical and Church History Soci- ety, do.	15 00
Hardiston	8 00
Chatham	24 25
Total,	\$1102 25

A true extract from the Minutes of the Synod.

WILLIAM A. McDOWELL,
Stated Clerk.

Receipts by the Treasurer of the American Bible Society during the month of December, 1820.

To constitute Ministers Members for Life.—Rev. Mark Tucker, of Stillwater, N. Y. by the ladies of his congregation, \$30. Rev. Joseph Lathrop, D. D. senior pastor of

the 1st parish of West Springfield, Mass. by the ladies of that parish, §30. Rev. Wm. B. Sprague, junior pastor of the same, by the same, §30. Rev. George Stephenson, late of London, now of Bridgeport, Conn. by his own subscription, §30. Rev. Robt. B. Walker, York District, S. C. by the ladies of his congregation, §30. Rev. Samuel R. Andrew, 1st society, Woodbury, Conn. by the ladies of his congregation, §30.

To constitute Laymen Members for Life.—John Johnson, Esq. New-York, by his own subscription, §30. Thomas Mead of South Salem, West Chester co. N. Y. by his own subscription, §30.

Donations from Auxiliary Bible Societies.—Woodbridge, Conn. Female Auxiliary Bible Society, \$28. Susquehannah co. Penn. Bible Society, §23. Vermont Bible Society, §400. Middletown, N. J. Female Bible Association, No. 1, §13 48. Watertown, Conn. Bible Society, §23.

Donations from Individuals and Societies not Auxiliary.—Female Juvenile Society, Boston, by Miss Catharine Clough, for the express purpose of aiding the translating of the Holy Scriptures in the Indian languages, §20. “A Friend,” through the Rev. Mr. Phillips, of East Hampton, L. I. §1 A member of the congregation of the Third Church, Salem, Mass. §50.

From Auxiliary Bible Societies, &c. for Bibles.—Camden Bible Society, S. C. §50. Maine Bible Society, §261 36. Vermont Bible Society, §450. Young Men’s Bible Society, of Baltimore, Md. §300. Providence Marine Bible Society, §119 90. Lexington, Va. Bible Society, §150. Charleston, S. C. Marine Bible Society, §200. Massachusetts Bible Society, §504. Fishkill, N. Y. Bible Society, §34 70. Middletown, N. J. Female Bible Association, No. 1. §12 52. New-York Bible Society, §242 31. Fairfield co. Conn. Bible Society, §75 47. Newburgh Bible Society, N. Y. §7. Rev. John Clark, on account of Bibles, §10. Individuals, for Bibles sold by the Agent this month, §79 36. Total, §3,295 10.

W. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository, for the month of December, were—Bibles, 1440; Testaments, 717. Total, 2157—value §1445 11.

Presented to the Biblical Library.—By Mrs. Harriet A. Tucker, of Danbury, Conn. widow of the late Rev. James W. Tucker, of Springfield, N. J. a Dutch Bible, duodecimo, printed at Dordrecht, 1720. By Divie Bethune, Esq. New-York, a Latin Bible, folio, printed at Venice, by Nicholas Jensen, in the year 1476: 36 years after the invention of the art of printing.

J. NITCHIE. Agent A. B. S.

SUMMARY.

Rev. W. Ward.—Our readers will be pleased to learn that the Rev. Mr. Ward, who is now on a visit to Boston, and several other places in New-England, has met with a very cordial reception, and has preached in several of the churches at Boston to crowded audiences. We understand he has been successful in obtaining a part of the amount necessary to complete the object of his visit to this country. He probably will return to this city in a few days, and we hope when he shall complete his intention of waiting on some others of our citizens, he will find them “ready to give and glad to distribute.”

The *Rev. Ward Stafford*, late minister of the Mariner’s Church in this city, has been appointed by the Board of the American Bible Society, an Agent to promote the objects of that institution in some of the southern states. Mr. Stafford sailed on Tuesday, the 2d of January, for Charleston, S. C. The great services this reverend gentleman has rendered to the seamen of our country, and especially those who visit this port, we doubt not will ensure him the most cordial reception by Christians of every name, in whatever place the important objects of his mission may call him.

A Missionary Society, auxiliary to the United Foreign Mission-

ary Society, has been organized at Jamaica, L. I. A similar society has been formed at Newtown, L. I.

A *Marine Bible Society* has been formed at New-London, Conn., of which Gen. Thomas H. Cashing is President.

TO THE MEMORY OF THE REV. S. LARNED, OF NEW-ORLEANS.

By T. B. BALCH, a Classmate.

On the prospect around me I lifted mine eye,
The war-horse was tranquilly ranging the hills ;
And I heard not a sound, save the flocks passing by
To the folds of the vale, by the side of the rills.

The star of the evening lay sweetly at rest,
Encircling the hills with its rich softened glow ;
It hung on the cloud, far away to the west,
To illumine the path o'er the landscape below.

How chang'd was the scene since that ill-fated day,
When the city, far fam'd, heard the trumpet's rude sound ;
When the whirlwind of war swept her children away,
And stripp'd of its verdure the landscape around.

But scarce were the thunders of war heard to cease,
When a Herald so youthful, but girded on high,
Rolls along the rich stream of the gospel of peace
Like an angel of light, that had stoop'd from the sky.

Ah ! friend of my youth, when o'er the hill and the glade
The mild summer's evening its mantle had shed ;
In the garden of Science we carelessly strayed,
Till the streaks of the West from the mountain had fled.

But leave me thou didst, in the far lonely vale,
By the light of the morn or the noon's gentle beam
To lead forth my flock, where the fountains ne'er fail—
To the verdure that hung on the sides of the stream.

Here, wand'ring along by the stream's lucid wave,
I have gaz'd on the flower all rent by the storm ;
A flower once worthy to bloom on the grave
That enwraps in its bosom thy beautiful form.

In the dew of the morn have I gaz'd on the star,
When the climes of the East were refresh'd by its light ;
Revolving o'er cities, and deserts afar—
Again we behold its sweet splendors at night.

Now the song of the boatman, so plaintively wild,
Is hushed—and the charms of the landscape are flown ;
But the star that so sweetly my path-way beguil'd,
Still flashed like a jewel in Heaven's high throne.